International Missionary Council
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Whitby 1947

THE CHURCH

In a World in Ferment

JAMES CHAMBERLAIN BAKER

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In a World in Ferment

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A Study Guide based on The International Missionary Council Meeting held at Whitby, Canada, July, 1947

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PREFACE

Someone has said that it is impossible to be a solitary Christian. Being a Christian carries with it the imperative of corporate fellowship and sharing. Likewise, no one can claim to be an intelligent Christian churchman today who is not vividly aware of, and vitally concerned with the total life of the Church in all parts of the world.

This booklet is being published to provide the average churchman with a factual and inspirational outlook into the life of the Body of Christ which is the World Church, through the eyes of Bishop James Chamberlain Baker, Chairman of the International Missionary Council.

Dr. Roy L. Smith, in a recent editorial, says of this organization: "The most influential and authoritative body of Christians in the field of missions is the International Missionary Council, led for many years by Dr. John R. Mott, and in recent years by Bishop James C. Baker of the California Area of The Methodist Church. Not since the great conference held in Madras, near the outbreak of the war, has this group been able to hold a conference which could be called a world gathering, and for that reason the conclave recently concluded at Whitby, Ontario in Canada, is of supreme importance to Protestants everywhere."

The material published in this booklet has appeared in part in a series of articles published by The Christian Advocate and is reprinted here with permission. It is hoped that these articles may be read throughout the churches and used as supplementary study material on Missions in Adult Classes, Schools of Missions, University of Life programs, Forum Groups and Women's Society meetings.

The idea of publishing these articles in booklet form grew out of the Bishop's Area Retreat held in September

1947, and bears the official endorsement of that body representing every interest in the life of the Methodist Churches of the Area.

Gerald B. Harvey, *Secretary*
Missionary Education and Cultivation
Southern California - Arizona Conference.

Chapter I

CHRISTIAN WITNESS IN A REVOLUTIONARY WORLD

The president of the Rockefeller Foundation in his "Review for 1946" has some searching paragraphs concerning the "isolation of silence" which war brings. "War," Mr. Raymond Fosdick writes, "not only destroys, it isolates; and isolation means intellectual stagnation. The flow of ideas across boundary lines, the free exchange of periodicals and books, the cross-fertilization of minds working in the same scientific and cultural fields—these are among the tragic losses of war. . . . It is difficult to assess what has been lost in these years of silence and intellectual darkness."

We know the impenetrable walls of enforced silence which shut us off from one another! The great enterprise of religion suffered grievous losses because we have not been able to communicate with one another, to clasp hands in visible comradeship, and to share with each other our profoundest experiences and our highest aspirations—our fears, our hopes, our insights, our purposes. We have been very sure of our unbroken and invisible fellowship in Christ, but we have longed to speak audibly with one another and to have the invaluable stimulus of intercommunication and comradeship.

When the deputation from the United States went to Japan within two months after Japan's surrender—the first civilian group to enter Japan—the universally repeated question was: "What have the churches in the Occident been saying and doing? We know nothing. Please tell us." And we in turn desired to know what had happened to the churches and Christians of Japan,

and what had been their witness and testimony. How good it is to escape the isolation of those terrible years just past and to be with one another again opening our hearts and minds with deep rejoicing!

We cannot escape, if we would, our present world environment. We must try to understand "Our World" as we are reminded of it in the theme of the International Missionary council: "The Christian Witness in a Revolutionary World." And what a world it is, and how it presses upon us! When George Adam Smith wrote his "Historical Geography of the Holy Land," in his preface he declared his purpose was to help his readers hear "the sound of running history" in that ancient land. It is an illuminating phrase, and Professor Smith carried out so effectively his declared intention that his book has become a classic.

What a description for our own time and the years of this century! Men and movements are shaping the life of the present and future. By common consent thoughtful men recognize that we are in an unprecedented crisis, a "decisive hour," to use Professor Baillie's suggestive translation of a New Testament word. Distrust, division, charge and countercharge, terrifying unilateral actions, all help to make the storm, tumult and fury of our time. "The sound of running history" is heard throughout the world. One of the purposes of the International Missionary council is to inquire into the meanings of our contemporary life, and to study its effects upon the local and the world church and the challenge it brings to us in seeking to fulfill our Lord's commission to his disciples and his church.

We do well to remind ourselves, lest any lose heart, that our world is no more torn apart than the first century world, and our task no more difficult—if as difficult

—as the Christian church faced in its very beginnings. The Roman and pagan world was a "world of ferment," of divided loyalties split by races, classes, nations, empires, religions. In regard to this an American scholar has said: "The advance of salvation on earth is the advance of the singular against the plural. Salvation came into a world of many gods, many lands, many peoples. Over against each of these it sets up a singular: one God, one world, one humankind." (Rosentsock-Huessy.)

The early church is an evidence of the living affirmation of that great singular, and the "advance of salvation" thereby. Students of that period point out two characteristics of the church of the first century: first, its *complexity and variety,* made up of every race and class and nation; and second, its *unity.* Those who had seemed to be separted by impossible gulfs became participators in the same Body of Christ—"a nexus of quickened, redeemed personalities—men and women in whom Christ lived." They achieved a unity which the Roman Empire could not bring about, and to this day the greatest social binder known to man is the Christian religion.

Now after this reaffirmation of our oneness in Christ let us look quickly at our announced goals—the "target" at which we aim, to use an expression of our English brethren.

We have assembled in this conference to inquire, to seek a common mind in face-to-face discussions, to contribute not our confusions but our positives, to find a common sense of direction, to stabilize and confirm, to chart our course anew, to "re-examine fundamental missionary principles and policies in the light of past experience and changing conditions," to develop plans of united and co-operative action and strategies for "the whole missionary enterprise that will enable both the younger and

older churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ." "Partners in obedience" and "partners in power," we must earnestly seek to discover more adequately the vast meanings of the gospel for our contemporary world and how disciples of Christ in every land may be more effective mediators of that gospel, how we can communicate to others that which has made life new, and how we can bring them into the great fellowship of Christ!

Our primary business is not to seek the goals which have been set up as our "target" but to unite our minds and hearts, our whole being, in worship. Or perhaps I should say through worship we believe that we shall discover ampler and worthier goals and the power to move toward them. In Christ's great redemption and empowerment we can go forward to face any challenge.

Some who have come to this conference have come out of great tribulation. They know the meaning of Professor Farmer's remark: " 'Man is born to trouble as the sparks fly upward,' says the scripture writer. It is our special destiny today to live in a context of history when the sparks have become a veritable furnace of flame." Passing through that furnace, undoubtedly, new insights and understandings have come in the midst of your sufferings, just as they did to the great Prophet of the Exile, and to many others in the long annals of Christian history.

What made the first disciples apostles? Firsthand experiences came to them of the living Christ through whom God was doing wondrous things for them and through whom they, being new creatures, saw God's purpose for the whole wide world. The wonder of that redeeming revelation which made the first disciples apostles often grows dim, and by some has never been seen. That won-

der will sweep over us if we stand where the apostles stood and yield our lives to Christ as they did.

Several years ago the *New York Times* on Easter Sunday published a cartoon, all the more moving because of its being in a secular newspaper. The entire background of the picture was made up of black, hurrying clouds of storm. In the center, against the terrifying tornado, was a glorious white lily, symbol of the living Christ. Underneath the picture were the words: "He is Risen."

This is our Christian testimony in a revolutionary world!

Chapter II

"WHITBY"—A NAME TO REMEMBER

I

The International Missionary Council has held three world conferences since the Edinburgh Conference of 1910—at Jerusalem in 1928, at Tambaram, Madras, in 1938, and at Whitby, Ontario, in July of this year. Professor Latourette, great church historian, familiar with all the preceding Conferences said that he believed Whitby could be the most influential of them all.

Though smaller in number than Jerusalem and Tambaram, Whitby was thoroughly representative. The delegates came from forty-one countries—from Lebanon, Iran, Fiji, Indonesia, the Congo, Ceylon, Latin American countries, Malaya, Burma and Siam. I cannot recount the entire list but the sweep of the Fellowship is indicated in these few names out of the forty-one.

Twelve women were among the 112 official delegates and a goodly number of other laymen—doctors, lawyers and educators. Sixty of those present were attending their first Ecumenical Conference and could be classed in the younger age group. This is significant for the future life of the Church.

The character, and the intellectual and spiritual ability of the Younger Churchmen was at once profoundly impressive and enheartening. The majority of them were "first generation Christians"—so recent is the missionary enterprise. To see and hear them was a cause for thanksgiving and great hope.

One of our number in a broadcast to Great Britain said: "I think the most startling fact about this little company is the diversity of experience through which its

members have recently passed. There are folk here who have been tortured; there are those who have been in prison; there are men who have nearly starved to death; there are scholars and artists who, for months at a time, have been too famished and frozen to think."

Let your imagination play on one of the sessions of our "Ecumenical Conversation." Here are the speakers in order: an Anglican Archbishop from Sidney, Baez Comargo from Mexico, Rezavi a converted Moslem from Iran, Hartenstein from Germany, Schloessing from France, Rumambi from Minnchasse and Sihombing from the Batak Church in Sumatra, and Mokitimi from the Bantu group in South Africa. I am describing an actual discussion and there was equal ability in the speakers.

Or again come with me to two of our Communion Services. At the first the celebrants were an Australian, a Chinese from Central China, a Jamaican Negro, and an Iranian. At the second a Yale professor and an African removed the cloth from the Lord's Table and the celebrants were a Canadian, an African from Togoland, a Chinese professor, and a "fuzzy wuzzy" from Fiji. Here was the Universal Church of Christ—above and beyond race—"all one in Christ."

At the end of the Whitby Conference one could readily understand Seth Molefi Mokitimi of Basutoland as he passionately said: "Whitby has been for us a mount of vision. We have seen the world task of the whole Church. The first need even in our local situation in Africa in all its need is to give our leaders the vision we have caught at Whitby." That is the important matter for every individual Christian and for every local church. We must see the whole wide world as it lay in the vision, the purpose, the sacrifice of our Lord.

In an official statement made by the Conference occur

these words: "The task of world evangelism starts today from the vantage ground of a church which, as never before, is really world-wide. This universal fellowship is, in the oft-quoted words of Archbishop Temple, the great new fact of our era. It is working itself out today in a real partnership between the Older and Younger Churches. The sense both of a common faith in Christ, and of a common responsibility for an immense and unfinished task, have brought us out of the mist of tension and readjustment to a higher level, from which we have been able to see our world task in a new perspective.

II

Whitby was unique in the fact that from beginning to end it was a warm, exciting, moving experience of the living God. Leaders who had been at most of the Ecumenical Assemblies repeatedly said: "This is the most remarkable conference of my entire experience." It is difficult to adequately describe the spiritual awareness which swept over us. We had our stated periods of Fellowship in Silence, Praise and Meditation but even more remarkable was the realization of the Presence as we walked and talked together—and in our business discussions. Even the visitors who came to Whitby were at once conscious of the gracious manifestations of God's spirit. In fact even the newspaper people and the radio men said, "There is something about this Conference which we have not met before."

As before the Conference we tried to shape the program for Whitby we deliberately left some sessions to be determined in the ongoing life of the Conference believing that we would be led by God's spirit at the time. "There is a risk in such a gathering as this being held under the direction of the Holy Spirit, but such risks must always be taken," said John Mackay. He then went on: "I think

worthily and properly the Spirit does not disappoint us."

One of the ever-to-be-remembered hours at Whitby, not originally provided on the program, was a testimony meeting. We had been talking about the problems of communicating the given Word—making it articulate to men. Then we said why not ask some of the "first generation Christians" here to tell us how they came to accept Christ —how the Gospel came alive for them? We found them ready to tell "the old, old story" and the faith of all who heard was enriched and deepened as the old wonder of God through Christ in men's hearts was revealed. And we agreed that so the Spirit of God must be pervasive, making the whole Church "awkward but alive," ready to "gossip about their faith."

The Methodist Bishop W. Y. Chen told of his birth into a Confucian family, his father being a Confucian scholar. Full of humor and pathos, of resistance and of acceptance was his story. "It was a new world, and I was a new creature in it. God's word became a living dynamic word to me."

I can only refer to the other five witnesses: A woman from the Philippines, a Cuban, a Belgian who had grown up in a free thinking family, a former Moslem from Iran who said: "I was gripped by the love of Jesus seen through my teacher in a Christian school, and the cloud which had hidden the real God was swept away. . . . How He saves me is still a mystery, but He does." The sixth witness was a converted Brahman, now the influential Principal of a Methodist South India Training Institution.

In this connection I must quote the closing paragraph of one of Whitby's most important documents: "In the end, renewal comes down to the individual. Total evangelism demands the cooperation of every single Christian. Each one must bring his gift of service and all must be

partners by prayer in the enterprise of the Church. The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation and should witness boldly for Christ by both life and word, trusting the power of Christ to use him, and leaving the result of his work in the hands of God."

III

There were three main parts to the Whitby program. The first—"the World in Ferment," and the third—"the revolutionary Church confronting that world," which I shall discuss in the next chapter. Now I shall speak of Part II—"The Given Word and its Communication."

The chief speaker and leader here was Professor John Baillie of Edinburgh. The three divisions of the important discussion concerned "the essential and unvarying Gospel," its public proclamation, and the Christian community of love which issued from it. The gist is this: "The Gospel is no scheme of ideas, but a statement of God's action in the world, in definite historic events. What makes a man a Christian is something that happens to him; he must both believe and belong. Belonging, he must witness by his life of love, in the Church and toward those outside."

How can "the Given Word" be made known persuasively and effectively? The answer to this was introduced by two distinguished Younger Churchmen—Professor D. G. Moses of India and Professor T. C. Chao of Yenching University, China. Equally thoroughgoing and profound they were neither of them abstract nor "academic" in the unlovely sense of that word. Both of these scholars describing differing national cultures agreed that the Word must still be made flesh; so possessing the Christian in each age and in each land, in his inner life, that it is out-

wardly given. "Unless the Word has been received, it cannot be given. Gandhi's objection is to the empty word."

"Show it to me in action, in your life, in personality," that's what the non-Christians in China say to the Christians, said Dr. Chao. Which recalls Nietsche's remark: "I will not believe in the Redeemer of these Christians until they show me that they have been redeemed."

And so while fruitful discussion went on concerning ancient cultures and modern beliefs and movements, always the Assembly was brought back to the fact that the "Given Word" will not be communicated effectively except through lives made new in Christ. Mere activity, without intelligent interpretation, is also defective as an expression of the Gospel.

Much stress was laid upon the renewal of the inner life of the Christian and of the Church "by a return to the message of the Bible and to the Lord of the Bible." Also the Assembly agreed: "the local worshipping congregation must become again, as under the stress of war in some places it has become, the place of divine encounter, the dwelling place of the Holy Spirit, and the spearhead of Evangelism."

I may well close this impressionistic picture of Whitby with the outline of President John Mackay's great address on "The Dynamic Word through the Holy Spirit," which introduced the Assembly to the discussion of the practical plans which issued from Whitby. Dr. Mackay said: (1) The Spirit provides the Message; (2) The Spirit equips the Messengers for their proclamation; (3) The Spirit makes the Word effective. "Only He can change the heart of the hearer. Conversion is an encounter of the individual soul with Christ. We need Calvin's crest: a flaming heart in an open hand: and its motto, 'My heart I give Thee, Lord, eagerly and sincerely'."

Chapter III

THE WORLD WHICH CONFRONTS A REVOLUTIONARY CHURCH

I

The popular story of Whitby will be written by Prof. Kenneth Latourette, famous Church historian, and Richey Hogg. A book will also be made of the unusually significant articles and addresses having to do with the Conference. These books will be out in the autumn, and even earlier certain official pronouncements such as the exceedingly important one on our Supreme Loyalty—"The Supranationality of Missions," "Partners in Obedience," and a somewhat lengthy one on the main theme of the Conference, "Christian Witness in a Revolutionary World." Through these books and these pronouncements the story of Whitby should be gotten to all our churches around the world and to individual Christians.

But it is important to remember that the great significance of Whitby is not in the books and documents connected with it. Whitby differed from Jerusalem and Tambaram (both vastly influential meetings) in the fact that it was a *part of a growing movement* of World Evangelism and that the hope and prayer of all associated with it was that Whitby would give a stirring challenge to action. "Will the Holy Spirit so lead us that here may develop strategies, plans, programs, activities, which may mark a new epoch in Christian history?", was the ever repeated question as we developed the program before the Conference and as we moved forward in it. "We don't want simply to issue some documents," we said. "There

is an urgency upon us in this world in ferment and amazing unrealized opportunities for the Christian Gospel. Lord, speak Thy word of fire and speak it now," was our prayer. And we have good reasons to cherish a great hope. Again and again we said that we must have an "*expectant Evangelism*" until that became a keynote word for the representatives of forty nations. It may be that the fires kindled at Whitby may also add to those already burning within our own country.

I

Whitby looked first at our contemporary world, realizing that if our Gospel is to be communicated to our time in relevant terms a primary requirement is that the Church must know the day in which we live and also what has happened to the Church herself in the bitter experiences of war. We sought "to learn how each had fared in the days of storm and whirlwind."

So Part One of Whitby was a most realistic inquiry regarding various sections of the world by thoroughly competent people. It was remarkable for frankness and clarity of analysis; for the recognition of the terrific and often appalling forces at work against Christianity in the world; for revelations that the aftermath of war was as fearful as the war itself. Conditions in nation after nation, among peoples young and old, and the effects upon all institutional life including the school and the Church, were described. We saw how truly the world in ferment is a revolutionary world, with a break-down of well-established political systems and traditional patterns of life.

We felt the agonies and sufferings of men and women and little children—all members of God's great family. We realized that over immense areas the problem is that

of sheer survival, that starvation and malnutrition are exercising a slow power of mental and spiritual annihilation, which are almost worse than physical suffering and which will leave to coming generations a legacy of psychological instability, the range and depth of which can as yet hardly be estimated.

The Church, it was agreed, must live in and with the people imaginatively; must seek to probe and understand the agonies, aspirations and longings for social security, social justice and opportunity for a better community life, for fullness of living. Even the increase of racial tensions and hatreds are party due to the resurgence of nation, race and culture; and partly due to economic motives, the desire of some to maintain a superiority which they feel to be threatened, or the fear of exploitation.

I cannot even begin to tell how thoroughgoing and searching was the attempt to penetrate into the deeper reasons for this being a revolutionary world and the factors which have led to a widespread despair of the future of civilization. Further there was the deep going realization that the Christian must bring his ministries of practical service and helpfulness and never be found on the side of the status quo. From the earliest times the Church has been concerned about the needs and sufferings of men. "When true to itself" the Conference said, "it shows the most tender concern for the feeble and neglected; it is filled with a passion for social justice and for the righting of every wrong. . . . When the action of the Church is inspired by the example of Christ and His indwelling power, men have to take notice of it, and it arouses either their devotion or their bitter opposition. Mere preaching without the quality of Christian living, is not evangelism in the sense in which the proclamation of the Gospel was understood by those to whom it was first committed."

II

The Conference was fully aware of growing totalitarianisms, noting that though one has been eliminated, at least three are actively at work—and all have religious, political and social aspects. Disclaiming any purpose to criticize other religions, or to deny to those who sincerely profess them the liberty which we claim for ourselves, the Conference went on to affirm its concern about "the threat to religious and personal liberty which seems to us to be developing in certain countries under the influence of militant Communism, resurgent Islam, or political Roman Catholicism." Chapter and verse were given in extended group and plenary discussions concerning these and all other totalitarisms and their challenge to Christianity. We recognized the strong appeal often made to youth, especially the student class, and the oppressed and frustrated everywhere by "Messianic" promises of relief and good things for all. As John Bennett has reminded us: "The key factor in the twentieth century situation is the rapid spread of these non-Christian and anti-Christian gospels, especially among the young." If we are to meet these systems it can only be by our satisfying the legitimate longings, physical necessities, and spiritual desires of men more adequately and profoundly. Mere denunciation is not enough.

President Mackay truly said: "Truth in vast areas of life is now back to conditions as primitive as those of our remotest ancestors, the difference being, however, that they had hope and spiritual adventure, whereas for millions of our fellow human beings life today is without hope or adventure. Religion is faced with tremendous frontiers of millions of people in primitive conditions."

III

I have dwelt at this length upon our *Inquiry* for it is essential that we see how realistic the missionary leaders of today are in their attempt to understand and minister to the revolutionary world of today. This is so important likewise for every local church and every Christian if we are to have a relevant witness in this time of terror and hope. Although the Church has a life of its own, it touches at every point the life of the world and cannot disassociate itself from it if it would. "The Church is called to share and to look with compassion on the weaknesses, miseries and desolations of the world which it has been sent to heal."

I go on now to the great losses and strains to the Church throughout the world, and also to her gains. First of all Whitby discovered "joyfully" that "in no country or wide region of the world has the Church been obliterated by the war." From some countries came the report that "during the war our people learned to pray as never before." And from all countries came the report that "The Bible has proved itself in new ways to be the Word of God, not only as the historical record of revelation but as a living contemporary Word, spoken sometimes with almost painful actuality into the situations of today."

Other spiritual gains were noted but that was not the entire picture. "War in its nature is an evil thing.... Some Christians during years of testing have abandoned their Christian faith. Others have been driven by poverty to leave the service of the Church for other occupations. Nevertheless, we cannot but rejoice in the triumphant faith and courage of the great multitudes who have remained faithful."

Report was made of material losses—of the immense destruction of buildings and equipment and the impover-

ishment of the people; of the loss of essential books for church and school life; of the shortage of Bibles and hymn books. There were also great human losses. Many leaders, clerical and lay, died or have been killed. Missionaries have retired, worn out by age or by their struggles against war conditions. Too often no recruitment or training of a new ministry has been possible.

IV

Now comes the marvel of my story. In all that I have here told of honest searching reports from every part of the world *there was not a word of discouragement,* pessimism or cynicism—not even from those parts of our world which have suffered and are still suffering most. The courage, the faith, the purpose, the dogged determination and hope—especially of the Younger Churchmen of the world—I shall never forget. The evidences of the vitality and power of the Christian enterprise were unmistakable and thrilling. There was no blinking of losses and of grave difficulties, but there was the profound conviction that the Christian Gospel can grapple with all the perplexing problems and can outlive and out think and out love its opponents.

They knew the vast areas of physical need but also knew beyond these the hungers of the spirit which must be satisfied. As Dr. Diffendorfer reported: "With the close of the war, literature needs came at once to the front. From the war-devastated areas Bibles, Testaments, religious books and periodicals of a general and devotional nature were called for with quite the same insistence as appeals for food, shelter and clothing. The spiritual life needs stimulation and food quite as much as the bodies of men."

Bishop Stephen Neill, successful Oxford University Missioner, in a truly great address proposed a change in

the theme of Whitby. Instead of talking about "the revolutionary world" let us instead speak of "the revolutionary Church" and its witness and service to the world of today. He described how the Church when true to its nature and commission has always been revolutionary. Truth is a destructive fire, purging dross. "Jews and Romans were right to persecute it. Diana's temple was doomed." So today non-Christian systems see their doom in Christianity.

But, Bishop Neill went on to say, the Church may cease to be revolutionary and identify itself with the status quo, the powers that be. "Then the revolution goes forward under demonic powers, which God uses to discipline the Church." The Church losing its mission becomes irrelevant.

I have given the title to this article "The World that Confronts the Revolutionary Church" because I believe that the representatives at Whitby were vividly aware of the necessity of the Church being "revolutionary" today. In my next article I purpose to illustrate this vivid awareness and report the challenge, strategies, plans and programs for Missions today and tomorrow as they developed at Whitby. And always at the very center of the discussion were the representatives of the so-called Younger Churches. That was the wonder and power of the Whitby Assembly.

Chapter IV

WHITBY-PARTNERS IN OBEDIENCE AND POWER

There was no complacency about the Church at Whitby but there was a passionate purpose to make it the vehicle of God's purpose for men in Christ. There was recognition of the inadequacies, the failures, the littlenesses of the Church. There was likewise the realization that there is a great commission given to it and that it should be the most relevent and creative of all institutions. The representatives from forty-one nations — from Younger and Older Churches—were agreed that vast opportunities for Christian witness in a dark and needy world create an irresistible call. From every land came the repeated refrain: "there was never a time like the present, the doors are open and there is an amazing receptivity. Come and help us." From the Batak representative of Sumatra came the cry: "We are waiting, waiting for you to send helpers." And Dr. Chao, Chinese scholar, said that "there is new opportunity in China today as mighty cultural changes are taking place which affect our entire life profoundly. Doors which are now open may close again within a few years. Now is the accepted time. May the Church Militant march forward in battle array to conquer the world for Christ. This is a decisive hour for the Chinese Church."

I have spoken in a previous article of the courage, determination, hopefulness of the Younger Churches. Their insistent question at Whitby was "What next? What can we do? How can we enter into our responsibilities?" One of the most important documents adopted

by Whitby was entitled "Partners in Obedience"—a product of thinking first in separate groups of the Western and Younger Churches and then of united discussion. There was remarkable unity in the points of view. Together the great Christian enterprise goes forward.

I

Here are some notable characteristics of the Younger Churches today:

Christianity is no longer thought of as a Western religion—the religion of the foreigner. The experiences of the war have settled that issue.

The Younger Churches are assuming increasing responsibility for their own life and out of their poverty are developing self-support. They will still need the help of the older churches but their goal is clear.

Missionary vision and purpose are growing. "We must give of our sons and daughters to carry the Gospel to others." And so Indonesia has its own missionaries as have Fiji and Brazil and India. Nothing is more thrilling than the fact that we shall have to cease calling the Western Churches "the sending Churches."

The Younger Churches are now giving financial help to the Older Churches. Last year the India Church spent the whole of its surplus from the previous year's funds for the work of the German Church. They sent sums of money to the German Church through the Swiss. They also sent food, particularly for the suffering pastors. The Methodist Mission in England received 175 pounds from the Younger Churches overseas to help those who had lost their homes through bombing. It began with a Sunday School child in Columbo. An English Secretary acknowledging this said: "I feel the new partnership is beginning."

The Younger Churches challenge the Older to help them move into new areas—geographical and otherwise. For example: to push out into the rural areas, to work among the primitive tribes, to reach out for the students and the intelligentsia, and to minister to workers in the rapidly developing industrialization of Eastern nations. Indian, Africa, China, Japan, seem particularly needy and open opportunities. Rajah Manikam of India said: "We want the Boards to underwrite new evangelistic work. This would really inspire us and quicken our evangelistic zeal." And Dr. Diffendorfer said: "I should like to champion the idea of individual initiative, Missionary or National, leading to new lines of endeavor. Original thinking and planning is needed. Harper and Higginbotham ploughed ahead. Frank Price did the same in his rural work. We need to conserve the original missionary passion and conserve it on the field."

There is new realization of the importance of the laity in the Church, and programs for their training are under way in many lands. This is true in the Western as well as in the Eastern world. No Christian group, said Whitby, can be effective in evangelism until its ordinary lay members are set on fire with the conviction that on them is laid the task of making Christ known, and that, in the power of the Spirit the task is one that they can fulfill. From Germany came the story of evangelical academies to which thousands of lay people come for weekly retreats. "Doctors, lawyers, artisans, all come to these groups and study their professional problems in the light of their Christian duty. This will probably mean that the Church will get a new lay leadership. In addition to this, 50,000 young men and women come to camps where in fellowship they read the Bible and so return to their places as witnesses for the Gospel." Whitby rightly saw that it is largely

through the laymen that the Church can enter the life of the world and be identified with it, thus fulfilling its prophetic and priestly ministry as the Body of Christ. Churches which have developed lay evangelism are those which have not merely increased most rapidly in numbers but those also which have developed most rapidly in self-government and self-support. Churches in which this activity of witness is defective or non-existent are self-condemned to stagnation and inner decay.

There are important creative opportunities for the missionary as friend and partner in the Christian task. So insistent was the call for missionaries that Bishop Neill said: "I wonder if the Younger Churches realize how revolutionary is the document they have produced. If we are going to use far more people for the wider evangelism, can we say that with the authority of the Younger Churches, and challenge our young people to sacrificial service?" And President Mackay, of Princeton, cried out: "Frontiers of men! Men, lots of them! How wonderful for us to be able to go back to our seminaries and say that we want men and women for the frontier and to say it with the authority of this meeting." Specialists of all sorts are called for—men and women with training in medicine, agriculture, and industry. But also because "we are dealing with life and thought and we need the pastoral voice therefore we must have specialists in life."

II

The Call of Whitby was summed up under four headings:

1. *United Action.* Discovery and acknowledgment of priorities and the consequent deployment of our resources in money, equipment, and personnel. President Van Dusen called for new ventures in cooperation. "The

missionary movement has been the spearhead in the ecumenical movement, and ecumenicity will be realized more through the International Missionary Council than through the World Council of Churches. The responsibility is on us to fulfill the ecumenical vision, and this must be expressed in our missionary organization and practice. Should not our missionary program be more the cooperation of Mission Boards together, according to need whereever found?"

Not organic union now; but united strategy for a total task; a united message; united program, pooling resources; united leadership, sending the best of all denominations to the greatest posts; united friendship, by radical re-dedication to One Lord in one world—this was the first great call of Whitby.

2. *Men and Women.* Whitby said: In the Younger Churches literally tens of thousands of leaders are needed for countless tasks (which were then described in part); from the Older Churches the Younger Churches are asking for literally thousands of men and women as missionary helpers—and then the particular needs were described.

3. Under heading three of the Call of Whitby were specified Resources and Equipment needed:

Recruitment and training—with emphasis laid upon scholarships for Younger Churchmen, in providing which, the Methodist Church has led the way;

The Bible—and *other literature.* No more important discussions took place than that which described the famine of books in scores of languages, needed both for upbuilding of the Church and for Evangelism;

Modern Methods of instruction and Evangelism—radio, audio-visual aids, and other modern techniques;

Christian Councils through which Christian effort is

coordinated and channeled. New councils must be established in many places;

Increased funds—no advance is possible without fuller consecration of the money of Christians to the work of God. In the Older and the Younger lands the churches must wake up, and awaken their members to realize the demands which God is making on them through their membership in the one Universal Church of Christ.

4. *Total Commitment.* Here, as I have said repeatedly, is the central call of Whitby. World Evangelism—"Expectant Evangelism"—is the first and the final word. It will remain an unfulfilled ideal, Whitby said, unless all the churches in the world, Younger and Older alike, and all Christians who are members of them, take seriously the demand that Christ be Lord of all. The terror and splendor of the present age call for nothing less than whole-hearted loyalty to God in Christ.

If Christians are to do this the inner life of the Church must be renewed by a return to the Bible, and to the Lord of the Bible; the Christian home must again become the Church in miniature; education must be dominated by the insight that Christ is the truth; the Church must revive its passionate concern for, and its leadership in the true social revolution—the fight against ignorance, want, disease, oppression and sin.

The whole Church must become missionary. To proclaim the Good News to all mankind is our commission and our task.

The restless millions wait
The light whose dawning
Maketh all things new.
Have we done all we could
Have I, have you?

Chapter V

METHODIST "YOUNGER" AND "OLDER" CHURCHMEN AT WHITBY

I

For want of a better description we speak of the Churches in Asia, Africa, etc., etc., as "the Younger Churches," while those formerly known as "sending" Churches are called "the Older Churches." We must still use these terms even though most of the differences are rapidly disappearing, as I have indicated in previous articles.

A good cross section of the non-Roman Churches of the world was to be found at Whitby. The denominations were there though we were much more conscious of the Universal Church of which we are a part than we were of our denominational affiliations. Many of the most significant cooperative enterprises and unions have developed on the mission field and the International Missionary Council has been the spearhead of the growing ecumenical movement.

So when we speak of Methodist "Younger Churchmen" we do so with no sense of our separation from other churches. But nevertheless these distinguished leaders are the products of our overseas work—the living evidences God has given us of the soundness of the work on which we have been engaged. No one can be with them without the strengthening of faith and without cherishing a great hope for the evangelistic enterprise among all peoples. They are a symbol of multitudes of others who are now partners with us in the service of Christ.

There were three "Younger Church" women at Whitby whom I now introduce. The first named is Mrs. Prem

Nath Dass, President Emeritus of Isabella Thoburn College, Lucknow. With degrees from Columbia and Boston University and an honorary LL.D. from Goucher, Mrs. Dass has been one of the creative persons in the education of women in the Far East. Her presence in our I.M.C. Conference was a benediction to us all. The second named is Dr. Zok Tsung Wang, President of the Woman's Christian Medical College in Shanghai. Born in Peiping Dr. Wang had her American training at University of Chicago and Johns Hopkins. At the height of her career, her rare abilities added distinction to the Whitby assembly. The third named is Miss Violetta Cavallero, one of the youngest of the delegates. She was born in Montevideo, Uruguay and is a Deaconess—now taking additional training at Scaritt College. Miss Cavallero was an active and helpful participant at Whitby.

Among the men the most picturesque "Younger Churchman" was Setareki A. Tuilovoni of Suva, Fiji. A true "fuzzy wuzzy," well trained, formerly a teacher, now the pastor of a church, he helped us to understand the South Pacific, its achievements, its problems, and its opportunities. He will be doing some deputation work in this country before his return to Fiji the first of November and will be heartily welcomed everywhere. He is thirty-one years of age.

Two of our Bishops were outstanding figures at Whitby—John A. Subhan of India and W. Y. Chen of China. The former is a convert from Islam and his most widely read book is "How a Sufi Found his Lord." Born in Calcutta Bishop Subhan's residence is now in Bombay. Bishop Chen is a convert from Confucianism and I have referred in an earlier article to his moving story of his conversion while attending one of our schools. He holds a B.A. and an M.A. from Syracuse University and a Ph.D. from

Duke. He is Honorary General Secretary of the National Christian Council of China, in addition to his duties as Bishop, and is one of China's most influential leaders. Still under fifty Bishop Chen is one of the ablest men in the entire Methodist fellowship.

Two men from the Latin countries would give strength to any company and were among the best at Whitby—Gonzalo Baez-Comargo of Mexico, and George P. Howard of Buenos Aires, Argentina. Both are well known in the United States. The former is now Secretary of the Committee on Christian Literature for all Latin America, and the latter is "Continental Evangelist for South America," whose work among the intelligentsia and the students is one of the great stories of modern evangelism.

Latin America had the largest representation at Whitby that it has had at any of the World Conferences and they made very important contributions. They have extended an urgent invitation for the next world meeting of the I.M.C. to be held somewhere in South America.

South Africa sent to Whitby Seth Molefi Mokitimi, born in Basutoland, South Africa, forty-three years ago. Formerly Vice President of the Christian Council of South Africa he is now Chaplain and House Master of a Methodist Educational Institution and a special worker among the students of South Africa. This black man of Africa gave a most moving and intelligent devotional address and was repeatedly a creative voice in our discussions. He will always live in my memory as a gracious and worthy minister of Christ.

"Fritz" Pyen of Korea is President of our theological seminary in Seoul and formerly a General Superintendent of the Korean Methodist Church. Pyen was terribly tortured during the war and bears on his body the marks of his Christian fidelity. A graduate of Hamline and a Th.D.

from Drew he has also studied on the Continent. Again and again the soft appealing voice of this saintly and scholarly man was heard at Whitby.

One of our recording secretaries was Paul Ramaseshan, Principal of South India Training Institution, Guindy, Madras. A Brahman convert, this able man has been a remarkable leader in the mass movement work and is a passionate pleader for rural work in India. He was an influential leader at Whitby.

II

I must add a few words about our Methodist leaders of the "Older Churches" who were at Whitby.

Ralph Diffendorfer heads the list—one of the truly great creative missionary statesmen of our time. I have been with him now in many international conferences and no voice is more influential than his. In the preparation for Whitby and at Whitby Diffendorfer made the most significant and far reaching contributions. He is one of the outstanding persons of our generation.

Two English Methodists took an active and influential part at Whitby — Stanley H. Dixon, Secretary of the Conference of British Missionary Societies and formerly principal, Wesley College, Wuchang, China; and G. E. Hickman Johnson, General Secretary of the Methodist Missionary Society, London. Mr. Johnson was formerly a missionary in India. Another Englishman who has cast his lot with South Africa is Stanley George Pitts. For seven years he was Chaplain to the Forces, ending as Senior Free Church Chaplain for South Africa. Still in his thirties Pitts is now the Secretary of the Christian Council of South Africa.

C. W. Iglehart—32 years a distinguished missionary in Japan and now associated Professor of Missions at Union

Theological Seminary was the voice for Japan at Whitby. The official Japanese delegate was refused permission to leave Japan and it was therefore fortunate that Dr. Iglehart could substitute for him. All the more so because he has recently returned from some months of service in Japan for the United States Government. His vivid, comprehensive picture of Japan today stirred the Assembly at Whitby more than any other statement in our Inquiry and special request was made that it be made available in mimeographed form for all delegates.

Another interesting and helpful person at Whitby was Colonel Robert Ernest Van Goethem of Belgium—now Chief Protestant Chaplain, Belgian and Colonial Forces. The fact that a member of the small Belgium Methodist Church holds such a position is evidence of his ability. Born into a "free thinking" home, with no place for religion, Chaplain Van Goethem came as a restless wanderer to Los Angeles in 1926 and was converted at Trinity Methodist Church in that city.

Dr. Eric North, General Secretary of the American Bible Society, reported the latest ecumenical organization —namely, the bringing together of practically all the Bible Societies of the world, thus making possible great cooperative endeavors.

Dr. John R. Mott was present for five days—having just returned from one of the most remarkable series of meetings in his most remarkable career, namely in ten German cities. The International Missionary Council owes more to this great World Citizen than to any other man and his presence even for a little time was a blessing for everyone. When he first rose to speak the entire company rose to salute him with deep and affectionate appreciation.

The last Methodist I name is the General Secretary of the International Missionary Council—The Rev. Charles

W. Ranson. This is a new office, created at Whitby. Drs. J. W. Decker and Norman Goodall continue as Secretaries at New York and London, but the General Secretary will coordinate and direct all the work of the I.M.C. throughout the world. The Rev. Mr. Ranson, chosen for this important post, is an Irish Methodist and was formerly a missionary in India. He will come to New York to live about the first of January. I predict that Ranson will give outstanding leadership to the Missionary work of the Universal Church.

Chapter VI

OUR SUPREME LOYALTY

(The 'Supranationality' of Missions)

Introduction

I urge careful study and discussion of the Manifesto which follows on "Our Supreme Loyalty." The italics are mine, made for the purpose of lifting up its central affirmations. In my opinion this is one of the most important statements ever made concerning the freedom, responsibility and obligation of the Christian man. It is significant for every Christian—at home and around the world.

Our primary loyalty is to Christ, and it is before His tribunal that we must bring all our life—political, social, economic, ecclesiastical.

—James C. Baker.

Statement adopted by the
Committee of the International Missionary Council
Whitby, Ontario, July 24, 1947

The radical transformations through which our age is passing and of which the war was one expression, have acutely brought to the mind of Christian believers the *problem of loyalties. Nation, State and Race are today the powers to whom is overtly or covertly assigned godlike quality. Their interests determine the accepted standards of judgment and behaviour.* The war has demonstrated clearly how easily men—even Christians—are led astray by their nationalist outlook and how difficult it is to see clearly the consequences of the fact that *to Christ is our primary loyalty.* The Christian Church needs to grapple anew with this problem and exert itself to find an adequate expression of it, in order to direct the minds of its members and to interpret God's will to the world of to-

day. Missions, being a living part and function of the Church, find themselves involved in the same problem—the more so because, by their world-wide nature, missions enter into all the intricate situations in which Nation, State and Race are virtually being deified. Missionaries, being themselves representatives of various nations, not only live in the zones of danger but they are involved in the danger themselves.

Missionaries, like other Christians, own *two citizenships*—their citizenship in the Kingdom which is not of this world and the citizenship of the land of their birth or adoption. Neither their immediate national loyalty nor their historic cultural and social inheritance are to be denied or belittled. The present world situation, however, in which racialism and a narrow nationalism threaten to destroy the life of mankind *demands in us a vivid awareness of the fact that missionaries are ambassadors of Christ and messengers of a Gospel, which bears witness to a fellowship that transcends all national and racial* boundaries and in which there is neither Jew nor Greek, German nor English, European nor Asiatic. The task before us is to show how, as missionaries, by birth belonging to various nations and cultural traditions, we can give a more unequivocal expression to the fact that our primary loyalty is to Christ and that *our responsibility as servants of the ecumenical Church must dominate our whole thinking and behaviour* and not merely influence a part of it. The great temptation for the Church, for all Christians and also for missionaries as ambassadors of Christ is that while honestly confessing our primary loyalty to Christ, with all the conflicts and tensions which this includes, in practice we subordinate this loyalty to others. In this respect a vigilant selfcriticism is one of the greatest requirements in our whole missionary conduct.

Looking back upon the years of war and the events which led up to them we are conscious of many failures at this most critical point. It has been too easy for all of us to accept unquestioningly our national or racial inheritance and to remain identified with it when in Christ's name we should have been critical of it. In our attitude towards other nations with whom our own nation was in deadly conflict and towards those of other races, we often betrayed that we also were succumbing to the perils of nationalism and racialism. *We are deeply conscious of the need for far greater alertness to this peril and for conduct which will make it unmistakably clear to the world that Christian missions transcend all national and racial differences.*

While this conviction arises from our reflection upon these last years, it becomes even greater as we contemplate our future task. The end of transformation of imperial regimes and the emergence of new national states in Asia does not lessen the need for vigilance in this matter. In some respects these events widen the field within which problems of Christian loyalty will arise. Missions and missionaries need to penetrate into these problems and to find guidance for, and together with, the younger churches on the basis of our loyalty to Christ, so that *more and more the Church may be seen as an ecumenical fellowship within* which great differences are brought together—racial, national, cultural and economic—by which by its very existence is token of a Kingdom in which these differences have been overcome.

This new and acute sensitiveness to the implications of our ambassadorship of Christ can only prove effective by deeper consciousness of the fact that *belonging to Christ means at the same time responsibility for and solidarity with the world and our fellowmen,* along with a sense of

being strangers and sojourners in the world and in our nation. Because our real desire hope and joy are in the Kingdom that is not of this world, in the core of our being we are no more able unreservedly to identify ourselves with our nation, its self-willed destiny and aspirations. *The Christian—and still more the missionary—by his special position as ambassador of Christ, will always view his nation in the light of the Word of God.* This is not a ready-made test and its implications are not always easy to determine. Moreover, we have to confess that in claiming to be ruled by the Word of God we may only be trying to give a religious sanction to our own self-assertiveness. We can only guard against this danger by a continual readiness to submit ourselves to the judgment of the Word and in the light of it to amend our ways.

Another consequence of our being essentially 'strangers' though bound in the solidarity of love and service to the world, is that the Christian in a sense peculiar to him, feels and suffers by the tension arising out of the dual character of all social, political and cultural life, which is at once good and evil. We can never forget that to take seriously in this broken world the problems of nationalism and racialism, that is to say of politics, means for a Christian always suffering and the possibility of sacrifice. This suffering and sacrifice, however, have to be seen in the light of Christ's victory over the world. They then become privilege and joy, the marks of our citizenship in that Kingdom which will endure when the fashion of this world has passed away.

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